

# *The Brooklyn Jewish Center Review*

THE COMING REVOLT OF THE  
COMMUNITIES

AT SIXTY SHOLOM ASCH  
WINS NEW FAME

GALSWORTHY'S PARABLE

THE SINNER

AN EARLY STORY BY SHOLOM ASCH

AN ARTIST'S IMPRESSION  
OF JERUSALEM

THE NEWS OF THE MONTH

DECEMBER

1940

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# BROOKLYN JEWISH CENTER REVIEW

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## Dr. BERNARD REVEL—A TRIBUTE

IN the death of Dr. Bernard Revel, the head of the Rabbi Isaac Elchanan Yeshivah and Yeshivah College, American Jewry has lost an indefatigable worker in the field of higher Jewish education. He was himself a gifted student. He came to America as a young man, but already steeped in Talmudic learning, bearing *Semicha* from some of the eminent Rabbinic scholars of Eastern Europe. Fortunately for him, the Dropsie College then came into existence and it was there, under the tutelage of the great masters of those days, that he learned the scientific approach to Jewish scholarship. He was the first graduate of that institution, and the theme of his thesis, "The Halacha of the Karaites," was a subject to which he devoted himself throughout his life.

It was a particularly great achievement for him to have been chosen the head of the reorganized Yeshivah in New York, considering especially the fact that he was a very young man when the call came to him. His unique contribution to that institution, and to Orthodox Judaism in general, was his attempt to harmonize within those walls the ancient traditions of our faith and modern culture. It was this program of his that led him to the organization of the Yeshivah College, the first regular college under Jewish auspices in this land.

It was not an easy task that he undertook. He met strong opposition from both camps, from those who opposed the establishment of a Jewish college on general grounds, fearing a segregation in the intellectual life of our people, and from those within the orthodox ranks who deprecated the need of a college education and who feared that these secular studies would detract from the student's interest in his Talmudic and Rabbinic studies.

But Dr. Revel overcame all obstacles, and to his credit it must be

said that the Yeshivah College has won for itself a high reputation for scholarly achievements. Its graduates have been welcomed in the professional schools and post graduate departments of all the leading universities in the land. Many of its graduates, as was only natural, have entered the Rabbinic department of the Yeshivah, and also of other Rabbinic seminaries, dedicating their lives to the Jewish ministry.

By his service, he has done more than any one else, to give a modern impress upon that ancient institution

known as the Yeshivah, making it once more popular in the Jewish mind of today, and making it an effective instrument in moulding orthodox Jewish life in America.

His death in the prime of life leaves a void in that institution which it will be difficult to fill. The role that both the yeshivah and the Yeshivah College will play in the future will depend largely upon the type of man that will be selected to succeed him. Tribute, however, must be paid to the memory of Dr. Revel for his pioneer work in an effort to bring at least a spark of the beauty of Japeth into the tents of Shem.

—I. H. L.

## BEFORE THE FLOOD IS UPON US

IT is safe to say that we all know what is going on in the world. We all know that while the evil forces combine and exert themselves — almost beyond human limits—we, who hope for a better world, stay disorganized and give lip service to the hope that a better world will soon come. We all know that our enemies are giving their all to endeavor to defeat us, and yet we hide from the facts.

Instead of giving of our time, energy and money, to combatting these destructive forces, the large majority of us go about our business and social engagements as if we were living in normal times.

When Hitler and all he represents struck Europe, and especially the Jew, it was generally conceded that that blow would awaken our people to the realization that we must all give up our individual existence and combine our strength to combat these forces which threatened to wipe us from the face of the earth.

Is it not better to face facts now than wait until the tenor of the flood sweeps upon us—leaving us no time to think or to plan? We are calm now. Let us see whether we are able to avoid the storm. Let us examine

ourselves. Let us get out of our lethargy before it is too late. Let us go forth and combine our strength for a better world.

—M. B.

## LION FEUCHTWANGER AT THE CENTER

ONCE again the Brooklyn Jewish Center will be host to Lion Feuchtwanger, who will lecture at its Forum on Monday, January 6th.

Mr. Feuchtwanger recently arrived in the United States after an almost miraculous escape from France. The story of how he hid in cellars, how he crouched in ditches on French roadways while German army men stamped by close to him, is a saga which will be known in detail only in the future. Neither Mr. Feuchtwanger, nor anyone associated with assistance to refugees can reveal the facts now.

But it is the vital information Mr. Feuchtwanger gathered during his late residence in France, his knowledge of the men who rule Europe and their motives, that make this world-famous literary figure of surpassing interest to us now. What he will have to say at this, his first lecture in Brooklyn, will go a long way towards helping us understand the crucial events of today.

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# JUST BETWEEN OURSELVES—

“ביתנו לבן עצמנו”

## *An Intimate Chat Between Rabbi and Reader*

**B**Y a happy coincidence, our Christian neighbors and we Jews will both celebrate religious holidays at the same time. Hanukkah and Christmas will, this year, be observed simultaneously. On the very eve when our Christian brothers will illuminate their Christmas trees, Jews will kindle the first Hannukah lights, both of us commemorating vital historic events in our respective religious traditions.

This is the glory of our democracy, of our American way of life, which recognizes the right and the duty of every American citizen to remain loyal to his own religious beliefs, to his own ancestral historic faith. Americans, as a whole, are a religious people. The American democracy is rooted in religious ideals. And America welcomes faithful adherence on the part of all its inhabitants to their religious observances.

Under these conditions, it is difficult to understand the attitude of some Jews who will discard the symbols of their own faith and adopt those that should belong solely to another religion. Jews who at this season adorn their homes with the Christmas tree, but deny their children a glimpse of the Hannukah lamp, must have lost all sense of self-respect as well as the sense of loyalty.

Now I want to make myself very clear. I admire the sight of the Christmas tree in a *Christian* home. I stand in reverence before all that it means and represents to my Christian neighbor. I admire the devotion of my Christian neighbor to his religion, I admire the way he puts his heart and soul into the decoration and illumination of that tree, which to him symbolizes the every essence of his religious faith.

And while I admire this sight in a Christian home, I believe that the true Christian must admire the presence of Jewish religious symbols in a Jewish home. For the true Christian can see and understand that these symbols are as vital for our religious life as their symbols are to their re-

ligious well-being. And I have the feeling, too, that the true Christian must look with pain and contempt upon that Jew who deliberately appropriates another's sacred symbol without, at the same time, accepting the religious implications inherent in that very symbol.

For these Jews who set up Christmas trees in their home usually justify their action by the argument that they regard the tree as a symbol of the season's good fellowship and joyous spirit, but do not associate it with any religious significance. I ask, in all frankness, is it fair on the part of any one to take something that is regarded by others as sacred and transform it for secular use? It seems to me that a high ethical principle is involved in this procedure. Can they not say to us in the words of Laban: *Lama gonavto es Elohoi*: "Why hast thou taken my gods?" Have we a moral right to appropriate that which to others is a symbol of their Divine worship and to make of it a plaything and a delight for our own secular use?

It is high time that Jews should look upon such action with more intelligence, with more tact, and with more understanding. It is not a sign of broad-mindedness, as some, alas, mistakingly imagine, for Jews thus to betray their own faith and to desecrate that which is sacred to our neighbors. It is pure *chuzpah*, based on ignorance and narrow-mindedness, that is evidenced only by those who have lost all semblance of self-respect. Let every one of us, Christian and Jew alike, follow that truly liberal doctrine of the Prophet Micah: "For let all the peoples walk each one in the name of its God; and let us walk in the name of the Lord our God for ever and ever."

Israel H. Perutthal

## GALSWORTHY'S PARABLE WRITTEN AFTER KISHINEV

By Alfred Werner

**N**OT the hardy anti-Semites themselves are the chief danger to our people; they could do little harm without the aid given them, perhaps unwittingly, by those who react to anti-Semitism with an indignation that is modified by some doubt: "Yes, it's pretty terrible, but the Jews . . ."

I should love such people to read a short story written by the late John Galsworthy and designed for distribution among them. "A simple tale," it is called, and it is one of the shortest of Galsworthy's stories. Yet I daresay Galsworthy could be called one of the representative English writers even if he had written nothing else.

In a London asylum, the story runs, a Frenchman met a nice old man who earned his bed and bowl of broth by sweeping out a dormitory. In his leisure he would read the Bible. He "listened to you like an angel, and spoke evil of no one." Every night, however, at a late hour the old man disappeared for some time.

The Frenchman became curious and decided to find out what the old fellow was up to. He followed him and saw him approaching people returning from restaurants or theatres, and begging for alms! At least it seemed that was what he was doing, for the investigator could only make out the accosted person's angry reply: "Impossible! Go to the proper place!"

Disillusioned though the investigator was—for it was a disappointment indeed to find the contented old man a hypocrite like the rest—he followed him another night.

Then he learned that the old man was not asking for alms. "Sir, let me rest in your doorway!" was the usual request he made. A young man, for instance, offered him a shilling which the old man flatly refused, repeating his strange words. Whereupon the gentleman "drew back his hand quickly as if he were ashamed." Softly the investigator approached the old man and asked him what he could do for him. But the beggar answered sadly, as if speaking to himself: "I shall never find one who will let me rest in his doorway. For my sin I shall wander for ever." He thought himself the

*Continued on page 22*



# THE COMING REVOLT OF THE COMMUNITIES

By LOUIS LIPSKY

**T**HE combination of Jewish defense agencies formed at Pittsburgh in June, 1938, was finally given a name in September of that year. It was called the General Jewish Council. But what the General Jewish Council is, what it is doing, what it plans to do, is not known to the general public. Many explanations are offered, but these explanations are confusing and evasive.

There was an agreement at Pittsburgh. The text of the document was published. This agreement was taken to mean that at last the four rival defense agencies had decided to join in a "single group" for Jewish defense, which would assume full responsibility for all Jewish defense work in the United States; and that it would enlarge its membership to include representatives of other Jewish groups not already included.

It seems, however, that the Pittsburgh agreement was taken in hand by lawyers and reduced to writing in the form of a constitution and by-laws. In the course of "drafting" the constitution, what was set forth in Pittsburgh was radically transformed. Instead of a federation moving progressively in the direction of a united front, there was hammered out a structure which was designed to prevent that consolidation of agencies the Jewish public had a right to expect would be established. Instead of twenty members coming together, it was the four corporate defense agencies that met as a board of strategy — not strategy against the anti-Semitic forces, but the strategy of one defense agency against the other. The emphasis was on organizational harmony. Autonomy was taken to mean the right of any agency to extend its defense program and to enlarge its budget; to listen to advice but to be free to disregard it. In the days before the Pittsburgh agreement there was free competition in the field of Jewish defense. After the Council was formed, the agencies were just as free, their rivalries were just as pronounced, but they had been persuaded to sit at a round table and talk together like gentlemen. That was taken to be a great achievement.

An office was set up on Madison Avenue. Quite a number of meetings

were held, but most of the time was spent discussing constitutional questions — matters of jurisdiction, what was the Council created for, what were its functions, what was meant by autonomy. The only thing created by the Council was a legislative committee which passed on bills in legislatures and recommended action; such action as was to be taken was left to the four defense agencies.

\* \* \*

During the two and a half years the General Jewish Council has pretended to be alive, the whole Jewish world has fallen to pieces. The Jewish communities of one state after another were broken into bits and scattered to the four winds. There isn't a place today in Europe where Jews are free from the persecutions of Nazis and Fascists. The results of Jewish emancipation have been wholly annulled. Anti-Semitic agitation in the United States grew in virulence to an amazing extent. On various occasions, the American Jewish Congress appealed to the General Jewish Council to organize a united front for the defense of Jewish rights, to call Jews together in conference, to arouse the non-Jewish world, to revitalize the sense of organized Jewish responsibility. This appeal was consistently rejected by the majority in the General Jewish Council.

Not only did they refuse to join in common work, but, under cover of the pseudo union in the Council, they enlarged the field of their activities, increased their budgets and built up stronger partisan interests than they had before. Organizational pride and the desire to outdistance the others produced enlarged programs and budgets. Both the American Jewish Committee and the B'nai B'rith used the situation to build up a special clientele whom they alarmed, on the one hand, by distorting the facts of anti-Semitic propaganda, and on the other, by saying that they were the only ones who were keeping Jewish defense "under control." Locally, Jews organized themselves for their defense; brought together all elements; consolidated their work under a single management. But when they demand-

ed that the General Jewish Council take over supervision and control of the local bodies, the Council declined to do so and, as a matter of fact, in a rare moment of frankness, adopted a resolution definitely repudiating the idea of a single local body for Jewish defense. They were afraid that local unity would force unity on a national scale.

At this time, all controversial questions have been removed from the General Jewish Council. It has ceased to meet for months. The discussions had produced a hopeless fatigue. Life was brought into the Council again, however, by the technical question of how to raise funds, a problem forced by the pressure of the local Welfare Chests. These have been demanding that one budget for defense purposes should be submitted, and not four. In order to meet this situation, a plan was devised by the B'nai B'rith which, if approved, would have the General Jewish Council appoint a committee for the raising of funds for all four agencies together, in one pool, in one approach to the Welfare Chests. What should be the division of funds? Who should decide on the allocations? What would there be left for a Council to do? For months, these questions have been tossed to and fro. Now, one form is suggested and withdrawn. Then an elaborate plan to have the Council absorbed by the Joint Fund-raising Committee is proposed and defeated. Months have been taken up with the problem.

Bombs have fallen all over England. Millions of Jews are in flight. Problems of the present and future accumulate and weigh down the spirits of all Jews. We in America are the only free Jews now left in the world to deal with the problem of Jewish defense and relief. But the momentous question which agitates the leadership of the General Council is how to raise funds to meet their budgets, how to divide the spoils.

The truth must be faced. So far as Jewish defense is concerned, unity has been given up as a lost cause — a united front cannot be created. The tragic fact is admitted that, in effect, the Pittsburgh agreement has been liquidated.



It is forgotten that the General Jewish Council came into being because of local pressure. That pressure was exerted by Edgar Kaufmann, of Pittsburgh, and about thirty local communal leaders. It was a response to a popular demand. It represented a public call for union and consolidation. In the deliberations of the Council, Mr. Kaufmann has not played the part of leadership which was expected of him. He has suffered months of illness and, when not ill, was a busy man. He served as the chairman of the Council, but rarely put in an appearance. He was not experienced in Jewish political affairs. He was perplexed and amazed by the way simple things became complicated in the discussions of the Council. He was unable to lead. Nor were the local communal leaders who helped him to force the Pittsburgh conference upon the defense agencies of any great help in this matter. They had signed telegrams and letters and urged the leaders to come together, but that was the end of their job. They were satisfied to urge a united appeal for defense funds, a control of their budgets, co-ordination and consultation, and leave it to the defence agencies to fight it out between themselves.

But, in the matter of defense of rights, there are local committees in which all are united, and these committees are growing in power and experience. They are not chiefly interested in how the funds are to be raised. They are directly interested in a united front of defense not only locally, but nationally as well.

The failure of the General Jewish Council must be taken as the failure of American Jewish leadership. It is a reflection not of the mood and capacity of local leadership, but of the inept, egotistic national leadership that lacks courage and vision. The men of the "provinces"—of all classes and elements—are prepared for united action, for single communal responsibility. They are prepared for service. They are not obsessed by the traditions of organizations or parties. They are eager to play their part in discharging the obligations of the Jews of America in the solution of Jewish problems. But national leadership is lacking. Organizational loyalty stands in the way of union. The national leaders rely upon their prestige, the loyalty of Jews to the traditions of the organizations they represent, to hold the local communities in a state

of submission. They hope to prevent the revolt of the communities. But Jewish needs are becoming more and more pressing. They are bound to break through all traditions and all loyalties. These needs will break the "sovereignty" of the organized national groups that stand in the way of Jewish solidarity. They will set

aside a leadership unwilling to adjust itself to the demands of these revolutionary days, that persists in narrowing the outlook, that avoids responsibility and is controlled by dogmatic prejudices. The Jewish communities of America are preparing for revolt. That revolt the leaders of the past will not be able to suppress.

## LETTER REVEALS WAGNER'S ANTI-SEMITISM WAS OPPOSED BY HIS SON

By DR. PAUL NETTL

THE anti-Semitism of Richard Wagner was the typical German anti-Semitism caused by an inferiority complex. The great master of the opera suffered from this all his life. For this artist, who was constantly inclined toward exaggeration, the unparalleled success of Mendelssohn and Meyerbeer, and the criticisms of a few Jewish writers like David Spitzer, together with the disturbances, often caused by his conceit gave rise to a paroxysmal hate complex which was often at variance with his practical interests. A letter published a short time ago in the *Baseler Nationalzeitung* gives us a graphic indication of how his son, Siegfried Wagner, felt about this question. Siegfried Wagner had been urged by a Herr Püringer to keep Jews from participating in the Bayreuth festival plays, and replied in a resolute letter to the anti-Semite which he circulated among the members of the house, Wahnfried. The letter said in essence: "Dear Herr Püringer: In reply to your letter which I just received on my return home, I must tell you that I emphatically do not share your opinion. We have among the Jews faithful, honorable, and self-sacrificing adherents, who have given us numerous proofs of their convictions. Should we offend these people? Shall they be rejected just because they are Jews? Is that human? Is that Christian? Is that German? No. To act like that we Germans would have to be quite a different kind of people . . . Have we Germans the right to exclude others now, if they wish to aid self-sacrificingly in financing the resumption of the Festivals? I deny that most positively. And if Jews wish to help us, that is doubly worthy of gratitude, for my father attacked them in his writings and wounded them. They had,

and still have, every reason because of that to hate Bayreuth. But there are many among them who, in spite of my father's attacks, are attached with true enthusiasm to his art. The names of the earlier Jewish adherents are well known to you. Who took up my father's cause in the press at that time? George Davidsohn and Dohm.

"You have heard also of Tausig and Heinrich Porga. Joseph Rubinstein made the piano score of 'Parsifal,' and Lewi conducted the first 'Parsifal' . . ."

Siegfried Wagner could have cited many more Jews who befriended the composer. I need mention only Angelo Neumann and Leopold Damrosch, who arranged a concert for Wagner in Breslau in 1863. Wagner writes in his autobiography in connection with this concert: "To my amazement I saw almost the whole hall . . . filled with Jews. In general I owe some success only to the animated interest of this section of the population . . ."

### Contributions to the Red Cross

Members of the Center who wish to make their contributions to the American Red Cross are asked to send their checks to Mrs. Witty in care of the Center.

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# AT SIXTY SHOLOM ASCH WINS NEW FAME

By HAROLD BERMAN

*The Jewish literary world is now celebrating Sholom Asch's sixtieth birthday. As an appropriate gift, America made his "The Nazarene" a best seller.*

A LITTLE over thirty-five years ago readers of Yiddish literature received a surprise package in the form of a little book named *Die Shtedtel*, "The Townlet." This was an idyll of a small Russo-Polish town within the old Russian Pale of Settlement, in which the age-old life of the Jew was described in a style and in a manner never before attempted in either the Hebrew or the Yiddish literatures. There was a tenderness and a poetic glow here, a harmony and a completeness, mixed with a nostalgic longing for the good and the true and the eternal values that were poured over the hearts of the people living within that little backwater of a village. All of these human attributes blended so well and so perfectly with nature's scenes surrounding it—the fields, the woods and the sluggish little stream running alongside of it—that it all was transformed into a mellow, perfect and romantic whole, an idyll of rare beauty and charm that formed a memorable and unforgettable picture. In that little book we discovered a new and rare blend of forms; a lyrical realism, a realism that was not dry, objective and cold, but one that was informed with a true lyricism, a true and faithful observation, accompanied by a genuinely poetic interpretation. No pure, dreamy and irresponsible romanticism here, a romanticism in which a man lets his fancy run riot and creates things and beings that never have been on the earth, the air above or the waters below them, but a poetic interpretation of things real and actual, of men and women as they live and act in their daily lives, in the routine of their daily, oft-repeated deeds as well as in their greater strivings and ideals, and set in the proper frame of the natural forces surrounding them.

After we had duly read this little book and been impressed by its unforgettable charm we found that the author of it was a mere youth of twenty-four, Sholem Asch, who had up to that time published but a few brief sketches of Jewish life in He-

brew and in Yiddish, and we decided right there and then that there was a talent worth watching, that here was a writer in the full bloom of his youth who had it in him to give us much indeed. And we were not disappointed.

Since then the works that have flown so copiously out of Asch's fertile pen have become legion, dealing with a variety of topics and phases of Jewish life, ancient, medieval and modern; the characters that he has created embrace the entire gallery of Jewish life of many periods, the scholar, the dreamer, the philosopher and the poet, the merchant and the present-day shop worker, the newly rich American Jew as well as the German Jewish victim of Nazi ferocity. He has also written several dramas and comedies that have been performed with success not only on the Jewish stage but in the Russian, Polish and German theatres. This, latter achievement is indeed unique among Yiddish writers whose lights almost invariably remain hidden under the strictly Jewish bushel, scarcely ever to be seen by any other audiences, and when they are, are passed by with the indifferent shrug of limited understanding and still less limited appreciation.

The secret of this success, of course, is to be found in the fact that Asch, though writing in Yiddish, has none of the peculiarly Yiddish mannerisms or the peculiarly Yiddish constructions characteristic of most of his Yiddish or Hebrew writing contemporaries. He writes in Yiddish, but with the approach to his material of a European, though the feeling, the heart and the sentiment of the Jew towards his characters and their experiences are never absent for a moment. Even his latest work, "The Nazarene," which deals with the founder of Christianity, and which quite naturally has been received with such a salvo of applause by the non-Jewish reading public, has been approached by and handled throughout from a, not *the*, purely Jewish standpoint.

As already noted, Asch's biography has been growing apace all through the long period of his active writing. His successive books have treated a wide variety of subjects and phases of

Jewish life in various periods and the *locales* of our long history, and many of them have been translated into English and German and have had a generous appreciation among these respective and wide circles of his readers. Yet one could readily see that he has been following all through these years the road mapped out by him in his earliest days, the trail blazed by him in the tangle and the thick undergrowth that characterized the Yiddish literature in the days when he made his debut as a writer. In other words, there has been *development*, a consistent and progressive development of style and in the mastery of the handling of a theme, but no *deviation*. The view unfolded before us always is of *real life*, of life as is, without any imagined trumpery or wishful thinking. It has vision and imagination, and is sublimated by a great, comprehending talent that sees everything as part of the universe. This innate gift for time and place, to which has been added the beauty of clear diction and a direct style, has characterized Asch's work from its very beginning.

When reading "Die Shtedtel" one forgets his matter-of-fact surroundings, forgets that he is living in a world of storm and sordid reality, and becomes transplanted to a world where all is good, wholesome and generous, wherein men lead lives beautified by the ideals of love and brotherhood and the love of God, but who are not mawkish, weak or flabby.

It was not a *reasoned* goodness that had fashioned their existence, but rather their *oneness* with nature, the fact of their never having been divorced from the universal, life-giving element, the source of strength and life of animate as well as inanimate nature. These men and women simply were a part of the nature about them—strong physically as well as morally, strong and uncompromising in their conception of right and wrong, endowed with the ruggedness and the benevolence of the Mother Nature herself, and endowing her in turn with their own virtues.

In this early work Asch is somewhat of a mystic, not, of course, a mystic who loses himself in the mazes



of helpless and nebulous speculation, but rather one who beholds the great universal relationship that exists in all creation, sees the strong link that binds it all into a whole so that entire creation gains in dignity and strength from this consanguinity. This is, of course, the pure *Pantheism* first visioned by the early Hindu philosophers and seers and in a later day preached by Spinoza and his disciples. A bit of this mystical *Oneness of Creation*, a faint aroma of it, is to be found in his other books dealing with saintly or other-worldly characters, such as in "Kiddush Hashem," which is concerned with the epical martyrology of the Polish and Ukrainian Jews in the years 1648-49; in "Sabbatai Zevi," dealing with the self-deluded and deluding seventeenth century pseudo-Messiah of that name, and, of course, in "The Nazarene," wherein the very essence of the characters and events are steeped in an aura of supernaturalism and miracle. But one will of course search in vain for any manifestation of this mysticism, supernaturalism, or *unnaturalism* if you will, in any other work of his dealing with normal men and women, particularly those dealing with modern men placed in a modern *milieu*, wherein this quality is the attribute of but the few abnormal beings who have tasted of the "melancholy of the Gods," which is but another name for eternal love and harmony.

There is still another characteristic which has distinguished Asch from his fellow-Jewish writers, and that is his freedom from all preachment and crusading, from all tendentiousness.

Practically all his compeers in the earlier days of his literary activities have been more preachers than creators, more crusaders for a pet cause—modernism, reforms in religion, European education for the Jewish masses or what not—than artists, while Asch has always seen his proper role in being an *interpreter*, an interpreter of the phenomena of life as observed by him, transfused, of course, with a poetic vision and tempered by a romantic love that was however kept within reasonable bounds. This is a quality rare indeed among his contemporaries, as rare as it is precious when found. Even Peretz, whose name automatically leaps to one's mind when speaking of the giants among the writers in Yiddish, was far from always being the pure, objective creator and observer of life.

His writings teem with tendentious stories and pictures, stories told and pictures painted not so much for their intrinsic value or effect on us, but for the object lesson they could become to the reader, which frequently vitiates them as art. And this is another reason why Peretz could not be appreciated by anyone but those who had their birth and rearing within the ghetto pale, while Asch's novels, stories and plays could be appreciated by all, even by those who are total strangers to the people drawn and to the peculiar life lived by them.

This is, of course, a quality sometimes overbalanced by a fault, a virtue weighted down by a flaw, as the writing tends sometime to be emptied of some of its more esoteric, and less-readily-understood, by the outsider, content, and confined to more external attributes of man, so that they could be easily grasped by everyone, even the stranger without the gate. And there are indeed those who do say that in all his later works Asch has had his eye more steadily riveted on his English reader (and in pre-Nazi days on his German reader as well) than on the limited number of readers of his Yiddish original texts. There may be just a little truth in the saying, for Asch quite naturally seeks to find the widest possible circle of readers for his work.

The complete bibliography of Asch's works to date would run perhaps to 30 volumes, and it is to be noted that his style, though basically the same, varies with the topic and the period handled. Thus his stories treating of the American-Jewish scene, in which there is yet but little of a cultural or traditional development, and in which, moreover, the cruelty of the age-old oppression from without and the stifling fanaticism from within are totally absent, are told in a far more prosaic, matter-of-fact style. For, what is there to sublimate in the life of the sweat-shop worker or petty trader whose main interest in life is centered on "getting by" or "getting on" in the world? The Old World life as lived by the Jew in old Russia or Poland of the Czars, rooted on the one hand in deep religious traditions that regulated all man's actions and colored his life and outlook, and, on the other, moulded by an intolerant, Jew-hating bureaucracy that dogged his steps and embittered his life by numberless caprices and proscriptions, af-

forded the writer ample scope for drama and tragedy.

In Asch's plays—the "God of Vengeance," "Sabbatai Zevi," "Night," "The Dream of My People"—and a few others that are known to me only by their German titles—he has struck a different note altogether. These either treat of a "problem" or are purely symbolic. The "God of Vengeance" is a realistic play and has a galaxy of repulsive characters and situations handled in a thoroughly realistic manner, so much so that it provoked a storm of protests when presented on the New York stage (in 1918), and was forced to discontinue. But this play had previously been presented at St. Petersburg (Leningrad), Warsaw and Berlin, and was favorably received perhaps because the people there were less squeamish, had been longer exposed to the realistic dramas of Ibsen and his school, and were more familiar with Jewish life, even its seamy side.

It is to be noted however, that his plays, while generally getting a good reception on the part of both the public and the reviewers, never did continue for long as steady favorites. They were presented for a few performances, and occasionally revived.

And now we approach a truly climactic event in the author's life, an event which marks the supremely successful moment of his creative life. Such at least is the general opinion. About a year ago Mr. Asch published "The Nazarene," a recreation in novel form of the life and times of Jesus Christ and his disciples. The novel was the only one of Asch's works not to be first published in Yiddish. It was translated directly from the Yiddish manuscript into English and presented to the English reader only. At once it attracted wide attention and became a national best seller. It brought Mr. Asch into the ranks of the major American novelists despite the fact that many of his Jewish readers were displeased by his performance, whether for the reason that Asch handled a subject that has been taboo to them for many generations or because they thought that he had unfairly pictured that period of Jewish history. The fact remains however that the finest and strongest parts of the novel are those which deal with the landscape of Palestine and the life of its people, their home life, their

*Continued on page 23*



# THE SINNER

By SHOLOM ASCH

*This is one of Sholom Asch's earliest stories, and is reprinted to afford the opportunity for comparison between the young and mature writer. It was published in English by the Jewish Publication Society of Philadelphia, in the volume "Yiddish Tales." The translation is by Helena Frank.*

**S**O that you should not suspect me of taking his part, I will write a short preface to my story.

It is written: "A man never so much as moves his finger, but it has been so decreed from above," and whatsoever a man does, he fulfills God's will—even animals and birds (I beg to distinguish!) carry out God's wishes: whenever a bird flies, it fulfills a precept, because God, blessed is He, formed it to fly, and an ox the same when it lows, and even a dog when it barks — all praise God with their voices, and sing hymns to Him, each after his manner.

And even the wicked who transgresses fulfills God's will in spite of himself, because why? Do you suppose he takes pleasure in transgressing? Isn't he certain to repent? Well, then? He is just carrying out the will of Heaven.

And the Evil Inclination himself! Why, every time he is sent to persuade a Jew to sin, he weeps and sighs: Woe is me, that I should be sent on such an errand!

After this little preface, I will tell you the story itself.

Formerly, before the thing happened, he was called Reb Avrohom, but afterwards they ceased calling him by his name, and said simply the Sinner.

Reb Avrohom was looked up to and respected by the whole town, a God-fearing Jew, beloved and honored by all, and mothers wished they might have children like him.

He sat the whole day in the house-of-study and learned. Not that he was a great scholar, but he was a pious, scrupulously observant Jew, who followed the straight and beaten road, a man without any pride. He used to recite the prayers in Shool together with the strangers by the door, and quite quietly, without any shouting or, one may say, any special enthusiasm. His prayer that rose to Hea-

ven, the barred gates opening before it till it entered and was taken up into the Throne of Glory, this prayer of his did not become a diamond there, dazzling the eye, but a softly glistening pearl.

And how, you ask, did he come to be called the Sinner? On this wise: You must know that everyone, even those who were hardest on him after the affair, acknowledged that he was a great lover of Israel, and I will add that his sin and, Heaven defend us, his coming to such a fall, all proceeded from his being such a lover of Israel, such a patriot.

And it was just the simple Jew, the very common folk, that he loved.

He use to say: A Jew who is a driver, for instance, and busy all the week with his horses and cart, and soaked in materialism for six days at a stretch, so that he only just manages to get in his prayers—when he comes home on Sabbath and sits down to table, and the bed is made, and the candles burning, and his wife and children are round him, and they sing hymns together, well, the driver dozing off over his prayer-book and forgetting to say grace, I tell you, said Reb Avrohom, the Divine Presence rests on his house and rejoices and says, "Happy am I that I chose me out this people," for such a Jew keeps Sabbath, rests himself, and his horse rests, keeps Sabbath likewise, stands in the stable, and is also conscious that it is the holy Sabbath, and when the driver rises from his sleep, he leads the animal out to pasture, waters it, and they all go for a walk with it in the meadow.

And this walk of theirs is more acceptable to God, blessed is He, than repeating "Bless the Lord, O my soul." It may be this was because he himself was of humble origin; he had lived till he was thirteen with his father, a farmer, in an out-of-the-way village, and ignorant of his letters. True his father had taken a youth into the house to teach him Hebrew, but Reb Avrohom as a boy was very wile, wouldn't mind his book, and ran all day after the oxen and horses.

He used to lie out in the meadow, hidden in the long grasses, near him the horses with their heads down

pulling at the grass, and the view stretched far, far away, into the endless distance, and above him spread the wide sky, through which the clouds made their way, and the green juicy earth seemed to look up at it and say: "Look, sky, and see how cheerfully I try to obey God's behest, to make the world green with grass!" And the sky made answer: "See earth, how I try to fulfill God's command, by spreading myself far and wide!" and the few trees scattered over the fields were like witnesses to their friendly agreement. And little Avrohom lay and rejoiced in the goodness and all the work of God. Suddenly, as though he had received a revelation from Heaven, he went home, and asked the youth who was his teacher, "What blessing should one recite on feeling happy at sight of the world?" The youth laughed, and said: "You stupid boy! One says a blessing over bread and water, but as to saying one over this world,—who ever heard of such a thing?"

Avrohom wondered, "The world is beautiful, the sky so pretty, the earth so sweet and soft, everything is so delightful to look at, and one says no blessing over it all!"

At thirteen he had left the village and come to the town. There, in the house-of-study, he saw the head of the Academy sitting at one end of the table, and around it, the scholars, all reciting in fervent, appealing tones that went to his heart.

The boy began to cry, whereupon the head of the Academy turned, and saw a little boy with a torn hat, crying, and his hair coming out through the holes, and his boots slung over his shoulder, like a peasant lad fresh from the road. The scholars laughed, but the Rosh ha-Yeshiveh asked him what he wanted.

"To learn," he answered in a low, pleading voice.

The Rosh ha-Yeshiveh had compassion on him, and took him as a pupil. Avrohom applied himself earnestly to the Torah, and in a few days could read Hebrew and follow the prayers without help.

And the way he prayed was a treat to watch. You should have seen him! He just stood and talked, as



one person talks to another, quietly and affectionately, without any tricks of manner.

Once the Rosh ha-Yeshivah saw him praying, and said before his whole Academy, "I can learn better than he, but when it comes to praying, I don't reach to his ankles." That is what he said.

So Reb Avrohom lived there till he was grown up, and had married the daughter of a simple tailor. Indeed, he learnt tailoring himself, and lived by his ten fingers. By day he sat and sewed with an open prayer-book before him, and recited portions of the Psalms to himself. After dark he went into the house-of-study, so quietly that no one noticed him, and passed half the night over the Talmud.

Once some strangers came to the town, and spent the night in the house-of-study behind the stove. Suddenly, they heard a thin sweet voice that was like a tune itself. They started up, and saw him at his book. The small lamp hanging by a cord poured a dim light upon him where he sat, while the walls remained in shadow. He studied with ardor, with enthusiasm, only his enthusiasm was not for beholders, it was all within; he swayed slowly to and fro, and his shadow swayed with him, and he softly chanted the Gemmorah. By degrees his voice rose, his face kindled, and his eyes began to glow, one could see that his very soul was resolving itself into his chanting. The Divine Presence hovered over him, and he drank in its sweetness. And in the middle of his reading, he got up and walked about the room, repeating in a trembling whisper, "Lord of the World! O Lord of the World!"

Then his voice grew as suddenly calm, and he stood still, as though he had dozed off where he stood, for pure delight. The lamp grew dim, and still he stood and stood and never moved.

Awe fell on the travellers behind the stove, and they cried 'out. He started and approached them, and they had to close their eyes against the brightness of his face, the light that shone out of his eyes! And he stood there quietly and simply, and asked in a gentle voice why they had called out. Were they cold?

And he took off his coat and spread it over them.

Next morning the travellers told

all this, and declared that no sooner had the cloak touched them than they had fallen asleep, and they had seen and heard nothing more that night. After this, when the whole town had got wind of it, and they found out who it was that night in the house-of-study, the people began to believe

that he was a Tzadeik, and they came to him with Petitions, as Chassidim to their Rebbes, asking him to pray for their health and other wants. But when they brought him such a petition, he would smile and say: "Believe me, a little boy who says grace over a piece of bread which his mo-

## AN ARTIST'S IMPRESSION OF JERUSALEM

By JACOB KNOLLER

**P**ERHAPS no city has ever been so eulogized as Jerusalem. And perhaps no spot on earth has ever been the scene of so many, or so hotly contested battles as this ancient city. No less than six times was it razed to the ground, with almost no stone left standing, and yet, it was always rebuilt.

And the strange thing about these conquests were, that they were never for the sake of plunder, but rather, because of the determination to establish there the seat of some new spiritual conception of God.

New idols and altars were brought in by a succession of early races, namely, the Egyptians, the Babylonians, the Assyrians, the Persians and the Medes. But the Israelites entered the city under the "Pillar of Fire" of the one unseen God, and there Solomon erected his mighty temple on Zion Hill. The Greeks, and the Romans in turn added their artistic statues of gods and goddesses; the Crusaders attempted seven times to capture Jerusalem for Christianity, and the Mohammedans who opposed them with fire and sword established the great Omar-Mosque, seen from afar as a landmark of Jerusalem.

Today three great world religions have their historic and spiritual cults in the Holy City.

Having left the harbor cities of the southeast, and climbed the wildly romantic mountain range running north and south, one finally arrives, by way of small outlying towns, among the impressive block-bordered streets of Jerusalem.

This appearance of the ancient city does not make the impression one expected. Those who wish to recapture some of the glamour of the Eternal City must view it from a nearby and much higher elevation.

A short automobile ride over a wide and well-kept highway brings the traveller to the Skopus hill. Here, one

morning, bringing my painting equipment, I passed the University, climbed over rough stones and boulders, and neared the overhanging edge of the hill. Before me suddenly opened up a breath-taking panorama.

The Cedron valley lay at my feet; beyond rose the plateau of Moriah; and, like an enchanted city of another world, majestically extended the walls, the gates and towers of the Holy City. Rising high above thousands of houses stood out the domed Mosque of Omar, lending to the whole scene the character of an Arabian fairy tale. Slender minarets, the prayer towers of the Musselman, and dark green cypress trees interrupted the monotony of flat or low-domed house roofs. The mountain range roundabout formed the fitting background and extended as far as the eye could see. In its pale blue mists the Dead Sea, a long dark green streak looking like an elongated beryl. Although it was three miles away, the air was so clear one could see the water without a telescope.

The hills presented many strange shapes. Some were in terraces, some steep and precipitous, but most were rounded and close together. Instinctively, one thought of the words of the kingly poet: "The mountains hop like sheep and the hills like little lambkins."

The mountain air was fresh and aromatic, and across the landscape the morning sun had to fight with dark clouds to break through and shine. On my left a blossoming rose bush, and on my right a knotted young olive tree shut off the enchanted scene. An oasis of Peace! And, indeed, *Jeru'-salem* means "honor peace."

The dark clouds draw separated. The sun's rays lit up with all their splendor this emblem of man's spirituality, and, like the fiery handwriting on the white wall, called to him warningly, "Honor Peace!"



ther has given him, he can help you more than twenty such as I."

Of course, his words made no impression, except that they brought more petitions than ever, upon which he said:

"You insist on a man of flesh and blood such as I being your advocate with God, blessed is He. Hear a parable: To what shall we liken the thing? To the light of the sun and the light of a small lamp. You can rejoice in the sunlight as much as you please, and no one can take your joy from you: The poorest and most humble may revive himself with it, so long as his eyes can behold it, and even though a man should sit, which God forbid, in a dungeon with closed windows, a reflection will make its way in through the chinks, and he shall rejoice in the brightness. But with the poor light of a lamp it is otherwise. A rich man buys a quantity of lamps and illumines his house, while a poor man sits in darkness. God, blessed be He, is the great light that shines for the whole world, reviving and refreshing all His works. The whole world is full of His mercy, and His compassion is over all his creatures. Believe me, you have no need of an advocate with Him; God is your Father, and you are His dear children. How should a child need an advocate with his father?"

The ordinary folk heard and were silent, but our people, the Chassidim, were displeased. And I'll tell you another thing, I was the first to mention it to the Rebbe, long life to him, and he, as is well known, commanded Reb Avrohom to his presence.

So we set to work to persuade Reb Avrohom and talked to him till he had to go with us.

The journey lasted four days.

I remember one night, the moon was wandering in a blue ocean of sky that spread ever so far, till it mingled with a cloud, and she looked at us, pitifully and appealingly, as though to ask us if we knew which way she ought to go, to the right or to the left, and presently the cloud came upon her, and she began struggling to get out of it, and a minute or two later she was free again and smiling at us.

Then a little breeze came, and stroked our faces, and we looked around to the four sides of the world, and it seemed as if the whole world

were wrapped in a prayer-scarf woven of mercy, and we fell into a slight melancholy, a quiet sadness, but so sweet and pleasant, it felt like on Sabbath at twilight at the Third Meal.

Suddenly Reb Avrohom exclaimed: "Jews, have you said the blessings on the appearance of the new moon?" We turned towards the moon, laid down our bundles, washed our hands in a little stream that ran by the roadside, and repeated the blessings for the new moon.

He stood looking into the sky, his lips scarcely moving, as was his wont. "Sholom Alechem!" he said, turning to me, and his voice quivered like a violin, and his eyes called to peace and unity. Then an awe of Reb Avrohom came over me for the first time, and when we had finished sanctifying the moon our melancholy left us, and we prepared to continue our way.

But still he stood and gazed heaven-ward, sighing: "Lord of the Universe! How beautiful is the world which Thou hast made by Thy goodness and great mercy, and these are over all Thy creatures. They all love Thee and are glad in Thee, and Thou art glad in them, and the whole world is full of Thy glory."

I glanced up at the moon, and it seemed that she was still looking at me, and saying: "I'm lost; which way am I to go?"

We arrived Friday afternoon, and had time enough to go to the bath and greet the Rebbe.

He, long life to him, was seated in the reception-room beside a table, his long lashes low over his eyes, leaning on his left hand, while he greeted incomers with his right. We went up to him, one at a time, shook hands, and said "Sholem Alechem," and he, long life to him, said nothing to us. Reb Avrohom also went up to him, and held out his hand.

A change came over the Rebbe, he raised his eyelids with his fingers, and looked at Reb Avrohom for some time in silence.

And Reb Avrohom looked at the Rebbe, and was silent too.

The Chassidim were offended by such impertinence.

That evening we assembled in the Rebbe's house-of-study to usher in the Sabbath. It was tightly packed with Jews, one pushing the other, or seizing hold of his girdle, only beside the ark was there a free space

left, a semi-circle, in the middle of which stood the Rebbe and prayed.

But Reb Avrohom stood by the door among the poor guests, and prayed after his fashion.

"To Kiddush!" called the beadle.

The Rebbe's wife, daughters, and daughters-in-law now appeared, and their jewelry, their precious stones, and their pearls, sparkled and shone.

The Rebbe stood and repeated the prayer of Sanctification.

He was slightly bent, and his gray beard swept his breast. His eyes were screened by his lashes, and he recited the Sanctification in a loud voice, giving to every word a peculiar inflection, to every sign an expression of its own.

"To table!" was called out next.

At the head of the table sat the Rebbe, sons and sons-in-law to the left, relations to the right of him, then the principal aged Jews, then the rich.

The people stood round about.

The Rebbe ate, and began to serve out the leavings, to his sons and sons-in-law first, and to the rest of those sitting at the table after.

Then there was silence, the Rebbe began to expound the Torah. The portion of the week was Numbers, chapter eight, and the Rebbe began:

"When a man's soul is on a low level, enveloped, Heaven defend us, in uncleanness, and the Divine spark within the soul wishes to rise to a higher level, and cannot do so alone, but must needs be helped, it is a Mitzveh to help her, to raise her, and this Mitzveh is especially incumbent on the priest. This is the meaning of 'the seven lamps shall give light over against the candlestick,' by which is meant the holy Torah. The priest must bring the Jew's heart near to the Torah; in this way he is able to raise it. And who is the priest? The righteous in his generation, because since the Temple was destroyed, the saint must be a priest, for thus is the command from above, that he shall be the priest . . ."

"Avrohom!" the Rebbe called suddenly. "Avrohom! Come here, I am calling you."

The other went up to him.

Avrohom, did you understand? Did you make out the meaning of what I said?

"Your silence," the Rebbe went on,

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# THE WONDERFUL LAMP

By PAUL ROMANOFF

*This little children's story was written by the curator of the Jewish Museum of the Jewish Theological Seminary, and is based on a Menorah on exhibition at the Museum.*

**M**ORNING. Matathiah opened his eyes. It was late. He was allowed to sleep later this morning for it was his birthday. He looked through the window at a white world. The trees stood in silent devotion, wrapped in their white prayer-shawls. The sun smiled on the fields enveloped in a blanket of white. It even entered the room and played on the pictures on the wall and on the books in the corner shelf.

"It is a good day to go skating and sleighing," thought Matathiah. "Last night a heavy snow fell. It was cosy at home, and mother made special pan-cakes, latkes, and they were delicious, and . . ."

"Last night was Chanukah," recalled Matathiah, "the first candle."

He was born eight years ago on the first day of Chanukah. His parents named him Matathiah after the brave priest of Modin who with his five sons, the Maccabees, are heroes famed in song and story. His father called him "my hero" and his mother, "my light." Yesterday, his father surprised him by giving him a wonderful Chanukah-lamp.

Hurriedly Matathiah jumped into his slippers and ran to look at the Menorah. He was too excited last night to examine it closely. His father let him make the benedictions on his own Menorah, and he sang the Chanukah melodies which he knew by heart.

Matathiah, my son," his father had told him, "this holiday is yours. You were born on Chanukah and Chanukah belongs to you. To me you are like this Menorah. From the lighting of the first candle, and each successive night we kindle an additional light until all the eight candles are aglow. Each year, in the same way, I have watched and counted your birthdays. Now you are eight years old, a year for each candle of the Menorah. You are a good son, we love you, and so do your teachers. Although it will be five years until you are Bar-Mitzvah, for me, today, you are a little man."

"For the last few days," his father continued, "I visited the shops of antique dealers in search of a Chanukah lamp. This is a rare and precious one—the finest lamp I saw. I am sure that you will cherish it."

Matathiah thrilled with joy, and said, "Father, I understand. I love this lamp."

Absorbed in these thoughts of last evening and in the Menorah, he did not notice his father enter the room, until he heard him say: "Many happy returns."

"Good morning, father, and thank you, thank you," replied Matathiah as he approached his father and took his hands. "This lamp is beautiful, but I am puzzled by the many designs. What do they mean?"

His father drew Matathiah close to him and standing before the lamp, began, "This lamp is built like an Ark for the Torah. You know, the Ark is the most sacred thing in the synagogue, for it contains the Five Books of Moses written with a quill on parchment, which is the skin of a pure animal. The Ark has long been the object which our Jewish artists liked to decorate with intricate designs of flowers, trees and animals. This Menorah is made in the shape of an Ark. See these two doors in the center? You can open them. Two eagles watch them jealously."

"Look, father, here are bunnies eating peanuts."

"Quite right, my son, and you will notice the rabbits are not afraid of the eagles. You remember the prophet Isaiah predicted that there will come a time when men, birds, animals, and beast will no longer be afraid of each other and will live in peace. We kindle the Menorah in memory of the time when we struggled for our existence, when the Greeks invaded our country and wanted us to give up our beliefs to worship idols. We had to fight, and we won. And now we celebrate that victory because we were able to continue living as our fathers did. We also want to live together in peace like the eagle and the bunny on this Menorah."

"What is that curtain on the door?" Matathiah asked.

"Do you remember the *Parochet* in the Synagogue?" replied his father. "It is like the curtain that hangs in front of the Ark."

"Father, there are two columns on each side of the Ark."

"When you glance at the doors of the Ark," his father continued, "you will see that they look like those of a magnificent building. They actually represent the gates of the Sanctuary of the Temple in Jerusalem. On those gates were vine branches, garlands of flowers, and ornaments of pure gold. When one came to the Temple, he was dazzled by the glitter of the sun upon those golden doors. On each side were tall columns, just as there are on the Menorah-lamp."

"See, father, on each of the columns, close to the doors are lions and more bunnies."

"These lions," explained his father, "representing the king of beasts, held in their front paws pitchers of oil with which the Menorah was lit. These pitchers have since been lost. Here, on the columns, are bunnies showing that they do not fear the lions, but can live side by side."

"What does the large crown over the doors mean?" asked Matathiah.

"This, my son, is called the crown of the Torah. It represents the crown worn by the High-priest in the Temple of Jerusalem. Two griffins, (which are winged animals, half lion and half eagle,) hold the crown, and on top are two eagles supporting a shield on which the family emblem was to be engraved. Two columns, like those below, but smaller, support a semi-circle cornice, and on both sides are small vases of flowers."

"Look, father, here on the top, on both sides of the columns, are little monkeys."

"Yes, little monkeys, ready to jump on you. They are not Jewish emblems. The artist probably copied these from non-Jewish objects. Here beneath the doors of the Ark, are eight lions with open mouths, leaning their paws on the balustrade. Their bodies are filled with oil which is

*Continued on page 22*



# THE NEWS OF THE MONTH

By LESTER LYONS

**N**AZI persecutions of the Jews in Germany and German-occupied territory has been greatly intensified recently. Raids have been made by the Nazis on Jewish communities in order "to find proof of secret Jewish conspiracies with England." Denunciations against Jews on the ground of their having committed acts disloyal to the Reich have reached epidemic proportions. In most cases, young children are the chief witnesses against the Jews. Instigated and paid by the Gestapo, these children report that they heard the Jews insulting Hitler or expressing hope that Germany would lose the war. During the past few months about 55 trials each week have been held in Berlin alone based on such accusations. Long prison sentences have been meted out to the accused. Many cases are also reported of the court-martialing of former Jewish soldiers of the Polish army although they had merely carried out the orders of their superior officers. Invariably, they have been sentenced to death and executed without justification in international law. Cases of lunacy among the Jews have increased extensively. The Nazi government has been obliged to set aside a special asylum for Jewish mental cases in Lublin. Four hundred demented Jews have already been deported there from Germany alone. In Austria the Jews work under supervision like slaves for starvation wages. They may not go to the theatre or moving pictures, sit in the park, swim in public baths, or play in public places. They have been expelled from their former homes and have been herded in hovels.

The name "Sarah" for women and "Israel" for men are stamped on their identity papers. They may buy rations only one hour during the day, when most supplies are no longer available. Schechitah is prohibited in Poland. Two Jewish butchers who had slaughtered several calves according to the Jewish ritual were sentenced to two years imprisonment. Over five hundred thousand Jews are forced to labor in Poland under conditions of slavery. In describing how the Jews are driven in their tasks, the Nazi commissar of the Lublin Labor Office said: "The only punishment Jews understand is the knout

and the whip. We do not use any prison sentences because that doesn't make any impression on them."

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A "United National Front" has been organized in Palestine by 300 Jewish communal representatives. The objects of the new group include the unification of Palestinian Jewry, the abandonment of the system of administration of Jewish affairs based on the numerical strength of political parties, cooperation in economic matters, the maintaining of a unified system of voluntary taxation, and the support of the recruiting campaign.

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The treasurer of the Jewish Agency has declared that Palestine has shown significant indication of economic recovery following the confusion and decline originally following Italy's entry into the war. An economic up-trend, accompanied by a slight decrease in unemployment is reported by him. Palestine farms now employ 218 tractors, more than double the number used four years ago.

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Excavations made in Palestine reveal that the swastika is of Semitic origin. At Napoleon's Hill between Tel Aviv and Petach Tikvah archaeologists found an earthenware jug, over 3300 years old, with a swastika engraved on the handle.

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An important contribution to the use of Hebrew as a living tongue has been made by the publication of the first thesaurus in that language. In this work, "Otzar Hamilim V'hani-vim," the author, Zvi Scharfstein, has treated 1388 words. Very unusual and interesting meanings and synonyms have been given to familiar words. Thus, among some 50 meanings given to the word "chaver" or "friend," are "partner in covenant," "man of peace," and "brother."

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A special study is being made by a committee of the United States Senate to ascertain the part played by anti-Semitism in the past presidential election. Investigation has shown

that almost all anti-Jewish propaganda disseminated during the campaign was associated with attacks against President Roosevelt. Most of such propaganda appears to have emanated from mushroom committees composed largely of irresponsible elements. The purpose of the investigation is to enact legislation which will prevent similar activities in other elections.

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As a result of its acquisition of new territory, Soviet Russia now has a greater Jewish population than the United States. Before the war Russia had 3,050,000 Jews. Now it has 5,220,000. The added number comprised 1,500,000 from Poland, 330,000 from Bessarabia and Bukovina, 240,000 from Lithuania, and 100,000 from Latvia and Esthonia. In this country there are 4,771,000 Jews, constituting 3.69 per cent of the total population. In the past ten years the Jewish increase was 53,000.

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Many Jewish women from Europe who found refuge in Palestine have turned to the production of hand made

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## POLES FIND REFUGE AMONG FORMER VICTIMS

Before the war one of the major policies was to force Jews to emigrate. Poetic justice may be found in the fact that among those who fled the Nazi terror in Poland and found refuge in Palestine are a former premier and four former cabinet members of the Polish government. Over 500 other non-Jewish Polish leaders were permitted to obtain a haven in the land of Israel. The hope has been expressed in the press that these Poles will realize in Palestine that "the encouragement which some of them have given in Poland to anti-Semitic propaganda that Jews were not a productive element, was not justified. Similarly they will realize that it is not true that the Jews are not fit for agricultural work. They will again see for themselves, as they saw in Poland itself, how Jewish youth is ready to fight and die for a country."

articles in order to make a living. Considerable skill have been displayed by them in fashioning a variety of articles for which their native countries are famous. Their wares are sold not only in Palestine but also in other countries. The Histadruth Nashin Zionioth (WIZO) is assisting them by lending them money for the purchase of materials, instructing them where their work is not up to commercial standards, and making available shops where their handiwork may be sold.

Attempts by the Axis to gain the support of the Arabs appear to be unavailing. Although Rome has issued broadcasts in Arabic urging the Moslems to secure their "liberation" from Britain, the Arabic press has directed propaganda pamphlets against the axis. In one of these pamphlets the Arabs are besought to acquire a better understanding of the other sections of the population in Palestine.

Every day 250,000 needy Jews in Poland are being fed by the Joint Distribution Committee. The committee has established 650 soup kitchens and feeding stations in 346 localities. It also supplies funds to Toz, the central Jewish medical organization of Poland, which maintains 200 health stations, hospitals and clinics for Jews.

The Women's Division of the American Jewish Congress has established an Inter-Faith Committee whose object is to develop better human relations among different races and faiths. Considerable work has been done by the committee in investigating and counteracting subversive activities. It offers the guidance of experienced leaders to those seeking to undertake Inter-Faith projects.

The American Jewish Congress has protested to the government against the present army regulation which makes graduates of foreign universities ineligible to commissions in Medical Corps. Most of the persons adversely affected by the regulations are Jews. They have been generally recognized as fit to practise medicine in all sections of the country.

Nearly three hundred Jews expelled from Luxembourg by the Gestapo have been permitted to enter Portugal.

The Governor of the Virgin Islands has issued an order waiving passport and visa regulations for refugees if they will be supported by relatives in the United States.

A symposium on "Religion in the World at War" was one of the principal features at the inter-faith conference of college chaplains and faculty religious leaders held at Vassar College on November 29th and 30th. The conference, which was attended by religious workers from colleges and universities in the east, was sponsored by the National Conference of Christians and Jews. The other topics discussed included "The organizations and program of Catholic,

### THE CLARION CALL

**A** WAKE, young men of Israel,  
From soft indulgent sleep,  
Brush from your eyes the blinding  
sand

That comfort piles so deep,  
Be sure and keep your faith intact,  
Your thoughts a lofty plane,  
And sound once more the clarion  
call

That men be free again.

Unite your nation, now apart  
In every land and clime.  
Make songs of freedom fill the air  
And peace reign for all time.  
Hold high again your shield and flag  
And teach the world anew  
That right is strong and truth must  
rise;

This is your fate, Oh, Jew!

Today your numbers may be few,  
Be not for long dismayed.  
Take courage, Youth of Israel,  
Prepare, your fears allayed.  
With shoulder firm to shoulder stand  
And fight if fight you must,  
To teach both great and lowly men  
In God alone to trust.

Go forth among the men of earth  
And teach the way of God.  
Oh, be you sure that they will scoff  
And lift toward you a rod;  
But stand you firm and counsel well,  
Though only few will hear,  
That they may learn and teach as well  
That ignorance is fear.

—IDA H. LEVITT

Jewish and Protestant Student Societies," and "Communication and cooperation among Catholic, Jewish and Protestant groups."

Abandoning its previous policy of indiscriminate internment of refugees, the British government has decided to release from British internment camps anti-Nazi citizens of Germany and other Nazi-dominated countries. The government expects that those released refugees who are fit for hard work will volunteer in the labor group of the British army. Refugees unfit for manual labor will be given other opportunities to show their willingness to work on behalf of Britain. The new action of the government follows considerable agitation which branded the internment policy as cruel to the refugees and their dependents and hard on British industry.

A drastic blow to Jewish life has been struck in the newly-acquired areas occupied by the Soviet Government. The government has decreed the confiscation of the property and funds of over 50 economic cooperatives, loan societies and philanthropic groups. Among the organizations closed by such decree are the Zionist Organization, the Paole Zion, Miz-rachi, and the Agudas Israel, in Soviet Poland, Bessarabia and northern Bukovina.

A concerted demonstration of antipathy toward the recently enacted anti-Semitic decrees of the government of Yugoslavia has been voiced by many priests of that country. A few weeks ago priests throughout the country assailed and condemned these decrees in their Sunday sermons.

A report condemning anti-Semitism "in every form" and urging all Christian churches to "share in the work of expelling this evil spirit from our communities" has been made to the Home Missions Council, which represents 24 Protestant denominations. The report, drafted by the Joint Committee of Co-operating Boards on the Christian Approach to the Jew, states that "The primary duty of the church is to stand resolutely against anti-Semitism. In a time like this, when under the influence of Nazi ideology the fierce fires of hatred and persecution of Jews have been kindled in



many lands, and are spreading even in America, the church cannot stand aloof and watch unmoved the ravage of a whole people."

Mikveh Israel, the Second oldest synagogue in America and the oldest Jewish institution in Pennsylvania, has just celebrated its 200th anniversary of its existence. Among its early members was Haym Solomon, who contributed \$500,000 to the American Revolution. The archives of the congregation include a letter from George Washington expressing his faith in and support of religious freedom and tolerance. One of its Rabbis was Sabato Morias, the founder of the Jewish Theological Seminary of America.

A budget of \$1,500,000 for intensified medical, Youth Aliyah, and other work in Palestine was approved at the recent annual convention of Hadassah, the Women's Zionist Organization of America. The convention also resolved to give an ambulance to the British-American Ambulance Corps for use in the Near East war zone, as part of its program of rendering all possible aid to Britain. During the past year the organization's membership was increased by 4,000. Hadassah now administers 38 child welfare stations and 32 playgrounds and safety isles for evacuated children. It feeds 20,000 children, provides school and hygiene for 70,000, and nutrition for 100,000.

Henri Bergson, one of the world's leading philosophers, has resigned from the College of France at Paris, in protest against the anti-Semitic laws promulgated by the Vichy government. This noted Jew, who is now 81 years of age, has refused the exemption from these laws which the government has offered him for his "literary and artistic services to the nation."

The anti-Jewish legislation promulgated by the Vichy government has been repudiated by the "Free" French government of Gen. Charles de Gaulle. The latter government has declared that it does not recognize such legislation and will repeal it when Nazism is defeated.

The National Conference of Christians and Jews will present a citation to Chief Justice Chas. Evans Hughes

in recognition of his contribution toward the improvement of inter-faith relations . . . At the opening of a Brooklyn membership drive of this organization, Professor Howard W. Hintz of Brooklyn College appealed to Protestant, Catholic and Jewish religious bodies to marshal their collective forces to achieve a new spiritual awakening in America.

In order to facilitate entry into free countries and carry on espionage and sabotage work there the Nazis have evolved a scheme of training agents of the Gestapo to masquerade as Jewish students or other Jews. The plan goes so far as to have these agents submit to circumcision. News of this scheme came to light when one of the "students" escaped to Yugoslavia rather than undergo circumcision.

Over 200 persons were missing and 21 were killed when a ship having 1771 refugees on board exploded at

Haifa. These refugees are believed to have been "illegal" immigrants who had been ordered by the British government to be deported to a British possession. All the survivors were interned. Hundreds of lives were saved and the loss of further life was averted by the heroic action of British soldiers and sailors. The British government had declared that it had reliable information that 200 Gestapo agents had been smuggled among the refugees.

The establishment of a University of Jewish Studies to train all workers in professional Jewish activities has been advocated by Rabbi David Polish, director of the B'nai B'rith Hillel Foundation at Cornell University. Rabbi Polish asserts that the goal of the proposed university would be the creation of a united American Jewry led by persons whose training would be a pledge for positive and creative Jewish life in America.

## EFFECTS ON JEWISH LIFE OF SOVIETIZATION OF LITHUANIA AND LATVIA

THE sovietization of Latvia following the Soviet plebiscite of July 14-15 produced marked effects upon Jewish life. Symbolic of the change was the replacement on July 12 of the Riga Yiddish daily *Hajnt* (Today) by a new journal entitled *Kampf* (Struggle).

Jews were among the principal victims of the expropriation, reported from Helsinki on July 26, of some 800 business houses. They also suffered greatly by reason of their antipathy to the new regime. It was learned on August 4 that Dr. I. Dubin, former parliamentary deputy and leader of the Agudath Israel organization, had been arrested as an avowed opponent of communism, and that several Bundists had been deported to regions of Asiatic Russia.

It was reported from Berne (Switzerland) on August 22 that the Yiddish theatre at Riga had been transformed into a state theatre under the direction of Herz Leibovitch, a prominent local Communist.

The incorporation of Lithuania into the Soviet Union on July 14-15 and the immediately antecedent events wrought far-going changes in the structure of Jewish life. In accordance with general Soviet policy, all expressions of distinctive Jewish nationalism were proscribed under the

new regime. Zionist organizations were dissolved on July 11, and the Palestine immigration office was closed. On the same day, the Yiddish daily, *Wort*, and the weeklies *Moment* and *Jidishe Shtimme* (Jewish Voice), were suspended and a new communist daily commenced publication. Many Jews considered hostile to the new order were arrested.

On the other hand, likewise in accordance with Soviet policy, rights to citizenship were extended on July 15 to all persons who had been resident in the country on September 1, 1939. This measure enfranchised many from whom that status had been previously withheld, including about a third of the population of Wilno. In that city, the offices of the Jewish community were permitted to continue functioning without hindrance, and Solomon Gavenda, Jewish labor leader, was elected vice-mayor.

The upheaval also affected Jews in another way. According to private reports of July 30, followers of fascist ex-Premier Augustine Waldemaras were seeking to saddle upon Jews the responsibility for the sovietization of the country, and were attempting, on that pretext, to whip up anti-Semitic feeling.

—From *Contemporary Jewish Record*



# BROOKLYN JEWISH CENTER ACTIVITIES

## *Annual College Students' Service This Friday*

Our annual college students' service will be held this coming Friday, December 27th at 8:30 o'clock. This is the season when our sons and daughters who attend the colleges and universities are home for their winter vacation and it is an opportune time to address a special message to them. Rabbi Levinthal will preach at this service on the subject, "The Role of the College Student in This Critical Era."

We trust that the members will extend this invitation to their sons and daughters who are at college or who have graduated from college, to be with us at this service. The men and women of this congregation will also be welcome. Rev. Kantor will lead in the congregational singing.

## *Advance Notice*

Rabbi Levinthal will deliver the third lecture of the series he recently began on the "Great Hatred — the History and Evolution of anti-Semitism" on Friday evening, January 3rd. At that time he will discuss the specific subject, "Anti-Semitism as a Political Weapon."

## *Arab, Englishman and Jew to Be Discussed by Rabbi Lewittes*

Beginning with Wednesday evening, January 8th at 8:30 o'clock, Rabbi Lewittes will deliver a course of five lectures under the general heading of "Arab, Englishman and Jew." This course is part of a series of lectures on Zionism and Palestine, arranged by the Eastern Parkway Zionist District in cooperation with the Center Institute of Jewish Studies for Adults.

Rabbi Lewittes is principal of the Center Sunday School and is a member of the Hebrew faculty of Thomas Jefferson High School. He is a splendid lecturer and has contributed to magazines and periodicals.

The subject of his address on Jan. 8th will be "Palestine and the War." On the following Wednesday evening he will speak on "The Arab-Jewish Question." The lectures will be continued on January 22nd, 29th and

February 5th. There is no charge for admission to members and non-members. All welcome.

## *Sisterhood to Hold Installation of New Officers Jan. 13th*

The Sisterhood will hold its regular monthly meeting on Monday afternoon, Jan. 13th, at 1:30 o'clock. The newly elected officers and members of the Board will be formally installed by Rabbi Levinthal and an additional program will be given for the entertainment of the members present. We hope that all of the women of the Center will mark this date and attend this important function of the Sisterhood. The following is a list of the newly elected officers and members of the Board of Directors: President, Mrs. Isidor Lowenfeld; First Vice-President Mrs. Maurice Bernhardt; Second Vice-President, Mrs. William I. Siegel; Third Vice-President, Mrs. Morton Glinghoffer; Treasurer, Mrs. Hyman Rachmil; President, Mrs. Morton Klinghoffer; Secretary, Mrs. Isaac Wiener. Members of the Board: The Mesdames Philip Asher, Paul Barnett, Alex Bernstein, Elias Bernstein, S. I. Danziger, Chas. Dilbert, Sam I. Fleischman, Isidor Fine, H. Fried, Hannah Greenblatt, Alfred Greenblatt, Sam Greenblatt, Jacob Greenstein, Solomon Goodman, Irving Gottlieb, A. L. Goldman, Emanuel Greenberg, David Halpern, Louis N. Jaffe, Abraham Karron, S. Katz, May Kauffman, Jacob Koeppel, L. J. Levinson, Benj. Levitt, I. H. Levinthal, D. Rosenberg, L. J. Roth, Louis Simon, Nathan T. Schwartz, Samuel Stark, Charles Safer, Kate Salit, Maurice Schnall, Nathan Sweedler, Joseph Tabor, Louis Zankel, A. H. Zirn.

## *Testimonial Dinner to Prof. Finkelstein*

The Jews of Brooklyn will honor Prof. Louis Finkelstein upon his recent election to the presidency of the Jewish Theological Seminary of America with a dinner to be tendered to him at our Center on Tuesday evening, January 7th. Mr. Max Herzfeld has been chosen chairman of the Dinner Committee and we trust that many of the members of the Center will attend this important function.

## *NEW HISTORY INSTRUCTOR FOR INSTITUTE OF JEWISH STUDIES*

OUR Institute of Jewish Studies for Adults, which is now in its eighth season is pleased to announce that it has secured the services of an eminent teacher and student of history to succeed Mr. Emanuel M. Edelstein, who in past years gave the course in Jewish history. Mr. Isaac Levitats, who has recently joined the staff of our Hebrew School, is now lecturing in the course of Jewish History at our Institute at its sessions on Tuesday evenings at 9 o'clock.

Mr. Levitats comes to us specially qualified to lecture in that subject. He received his Master of Hebrew Literature degree from the Jewish Institute of Religion, specializing there under the eminent Jewish historian, Professor Salo Baron. He also received his M.A. in Columbia University and was awarded there the Nathan J. Miller Fellowship in the department of history under Prof. Baron. He taught both general and Jewish history for five years in Palestine, and published a number of scholarly articles on the history of the Jews in Russia and Poland in the periodical, "Zion," published by the Palestine Historical and Ethnographical Society and in the *Historische Schriften*, published in honor of Prof. Simon Dubnow.

We trust that many of the members of the Center will avail themselves of this splendid opportunity to get an appreciation of our history by enrolling in this course given by Mr. Levitats on Tuesday evenings. The course is particularly important as this year he is specializing in modern Jewish history, starting with 1492 and ending with the present period.

## *Acknowledgment of Gifts*

The Center is grateful to the following for their contributions:

### *Library*

Sidney Leonard  
Dr. B. Rein  
Leatrice Sunshine.  
Ruth Mackler  
Ina Klein  
Abraham Feit



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Denmark, Herbert  
Caterer Unmarried  
Res. 436 Eastern Parkway  
Bus. 450 Eastern Parkway  
*Proposed by Sid Gold and George Feldman*

Deutsch, Daniel R.  
Broker Unmarried  
Res. 784 Eastern Parkway  
Bus. 50 Broadway  
*Proposed by I. Kemp*

Goldberg, Sanford M.  
Newspaper Unmarried  
Res. 801 East 10th St.  
Bus. 700 Pacific St.  
*Proposed by Edward Fuchs*

Lewis, Harold  
Attorney Married  
Res. 25 Lefferts Ave.  
Bus. 50 Court St.  
*Proposed by Aaron Lewis*

Ozersky, Benj. H.  
Gen. Contractor Unmarried  
Res. 755 Bradford St.  
*Proposed by Louis Strom*

Protter, George  
Apparel Unmarried  
Res. 68 E. 19th St.  
Bus. 36-19 Main St.  
*Proposed by Joseph Rosenberg*

Phillips, David  
Hotel Married  
Res. Hotel Granada  
*Proposed by Nathaniel Goldstein*

Pomerantz, S. L.  
Novelties Married  
Res. 616 Empire Blvd.  
Bus. 387 Fourth Ave.  
*Proposed by Harry Pressman*

Rey, Stephen  
Optical Goods Married  
Res. 352 Crown St.  
Bus. 1115 - 47th Ave., L.I.C.  
*Proposed by Dr. Levinthal*

Rinzler, Harold J.  
Exhibition Married  
Res. 2015 E. 3rd St.  
Bus. 1515 Bedford Ave.  
*Proposed by Dr. Chas. Windwer and S. Bernstein*

Schulman, Samuel  
Mfg. Dresses Married  
Res. 706 Eastern Pkwy.  
Bus. 36 W. 25th St.  
*Proposed by S. M. Elowsky*

Sheinberg, Paul  
Petroleum Unmarried  
Res. 345 Montgomery St.

Bus. Bayonne, N. J.  
*Proposed by Irving Abrahams and Sidney Strauss*

Siegel, Leonard  
Pharmacist Unmarried  
Res. 2041 E. 13th St.  
Bus.—Same  
*Proposed by Max Drazin and Jack Raphael*

Weinstein, Joseph  
Retail Operator Unmarried  
Res. 309 E. 92nd St.  
Bus. 151 W. 40th St.  
*Proposed by Sam Rettinger*

Weissman, Harry  
Grocer Unmarried  
Res. 778 Driggs Ave.  
Bus. 233 Roebling St.  
*Proposed by Paul Garber*

The following have applied for reinstatement in the Brooklyn Jewish Center:

Caplan, Henry  
Autos Married  
Res. 225 Eastern Pkwy.  
Bus. 1505 Bedford Ave.  
*Proposed by Jacob A. Fortunoff and Morris Hirsch*

Friedman, Dr. Harry H.  
Dentist Married  
Res. 310 Kingston Ave.  
Bus.—Same  
*Proposed by Abraham Bailey*

Goldstein, Nathan L.  
Attorney Married  
Res. 1337 President St.  
Bus. 70 Pine St.  
*Proposed by Judge Emanuel Greenberg*

Lefft, Joseph  
Distributor Married  
Res. 1035 Washington Ave.  
Bus. 127 Avenue D  
*Proposed by George Friedwald*

Radin, Louis  
Delicatessen Married  
Res. 444 Sterling St.  
Bus. 860 Nostrand Ave.  
*Proposed by Joseph M. Schwartz*

Rosenwasser, Maurice  
Flour Broker Married  
Res. 61 Eastern Pkwy.  
Bus. 2 Broadway  
*Proposed by Louis Parnes*

Shipper, Isidor  
Feathers Married  
Res. 786 Montgomery St.  
Bus. 119 N. 11th St.  
*Proposed by Max H. Levine*

Sohmer, Mack  
Broker Unmarried  
Res. 1 E. 19th St.  
Bus. 17 Battery Place

EMANUEL GREENBERG  
Chairman Membership Committee

### Children's Entertainment Monday, December 30th at 2 o'clock

Program:  
BALASI & SKAREN  
present  
BLACK TOM—Comedy Surprise  
and  
BILLY SILLS in a  
MAGICAL FANTASY  
Entertainment by the  
SONIA-STILLER DANCING SCHOOL  
THE CENTER JUNIOR DRAMATIC  
GROUP

All Center children are cordially invited.

### BASKETBALL GAME

Sun. Eve., Dec. 29th - 8:30 p.m.

Brooklyn Jewish Center  
vs.  
OHRBACH'S A. A.

— Admission —

50c to members; 75c to non-members; 50c to girls

Y.F.L. Invitation Dance follows game.

JAN. 5th—

NEWARK Y. M. H. A.

### "TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00

Next Meeting: January 2nd

Subject:

"WHAT SHOULD WE DO  
FOR THE CITIZEN  
SOLDIER?"

Speakers:

DR. CLARENCE A. DYKSTRA  
DR. ISIAH BOWMAN  
COL. WM. H. DRAPER

Social Room on the second floor. Discussion precedes and follows each broadcast.

## METROPOLITAN OPERA BENEFIT SUCCESS AS USUAL

THE concert which was recently given under the auspices of the Center at the Metropolitan Opera House was most successful. As a result of the efforts of the committee, most of the tickets for the concert were sold. The Brooklyn Jewish Center is deeply indebted to all members of the Concert Committee and to the officers in charge of the concert for their whole hearted cooperation. This year's committee was headed by the following officers: Samuel Lemberg, Chairman; Isidor Fine, Moses Ginsberg, Hon. Emanuel Greenberg, Mrs. Albert Witty, Co-Chairmen; Hyman Aaron, Aaron Gottlieb, Samuel Greenblatt, Joseph M. Schwartz, Morty Silverstein, Sol Sussman, Vice-Chairmen, and Maurice Bernhardt, Treasurer.

The following are the members who were active in the sale of tickets for the concert. The names are listed in the order of the amount of tickets sold:

Morty Silverstein  
Samuel Lemberg  
Aaron Gottlieb  
Hon. Emanuel Greenberg  
Hyman Aaron  
Joseph M. Schwartz  
Maurice Bernhardt  
Samuel Greenblatt  
Aaron Lewis  
Isidor Fine  
Harry Dilbert  
Morris Dlugasch  
Mrs. Morton Klinghoffer  
Sol Sussman  
Louis Halperin  
Louis Weinstock  
Benjamin Kaplan  
Frank Levey  
Samuel Moskowitz  
David Goldstein  
Pincus Glickman  
Ben Gunther  
Morris Brukenfeld  
Isidor Silberberg  
Charles Fine  
Dr. Moses Spatt  
Heyman Schrier  
Charles Perman  
Mrs. I. Wiener  
Jacob S. Doner  
Mrs. I. Lowenfeld  
Albert Joley  
Jacob A. Fortunoff  
Harry Zucker

Morris D. Wender  
Mrs. Albert Witty  
Alex Bernstein  
Nathaniel L. Goldstein  
Moses Ginsberg  
Benjamin J. Kline  
Fred Kronish  
Louis Kotinsky  
David Levkoff  
Benjamin A. Levine  
Ira T. Kraner  
Louis Parnes  
Louis Zankel  
Dr. Reuben Finkelstein  
Samuel Rottenberg  
Meyer Chizner  
Samuel Katz  
Isaac Levingson  
Mrs. M. Levy  
Herman A. Tiebitz  
Meyer A. Rosen  
William I. Siegel  
Benj. Markow  
S. A. Doctorow  
S. H. Goldberg  
S. M. Elowsky  
Ben Martz  
Albert A. Weinstein  
A. H. Zirn  
Herman B. Schell  
Saul Abelov  
S. A. Schneider  
Philip Brenner  
A. David Benjamin  
Mark J. Goell  
Leib Lurie  
Louis Gordon  
B. Chess  
J. W. Gottlieb  
Abraham Feit  
Henry Gross  
Harry Greene  
Samuel Levine  
Ernest Mahler  
A. R. Melker

### Bar Mitzvah

We extend our hearty congratulations to Dr. and Mrs. Arthur W. Uran on the occasion of the Bar Mitzvah of their son Maurice in the Center Synagogue this Saturday morning, December 28th.

### New Year's Gym Schedule

On Wednesday, January 1st, the holiday schedule will prevail in the gym and baths department. The facilities will be open to men from 10 a.m. to 2 p.m. and to boys from 2 p.m. to 4 p.m.

### MAKE YOUR RESERVATIONS NOW

— for the —

### CENTER'S NEW YEAR'S EVE DINNER & DANCE

TUESDAY, DECEMBER 31st

Excellent Dinner - Entertainment  
Cocktails — Favors

all for

**\$5.00 per person**

The dinner and dance music  
will be furnished by

**HENRY TOBIAS**

and his famous orchestra

Accommodations limited to Center  
members and their friends

### MEMBERSHIP CHANUKAH PARTY

THURSDAY EVE., DEC. 26th

**Rev. David J. Putterman**

Talented Concert and Radio Artist,  
Cantor of the Park Ave. Synagogue  
will render several selections in keeping  
with the joyful Chanukah spirit

**Irving Davidson**

in a program of Jewish wit and  
humor

**Rev. Samuel Kantor**

will kindle the Chanukah lights  
*Refreshments will be served*

Admission will be limited to Center  
members and membership cards will  
be required.

*This rule will be strictly  
enforced.*

### BRIDGE & MAH JONGG PARTY

— given by the —

**Sisterhood of the  
Brooklyn Jewish Center**

667 Eastern Parkway

**Monday, January 20, 1941**  
at 1 p.m.

— REFRESHMENTS —

**Subscription — 75 Cents**

Proceeds to Charity

**MRS. MAURICE SCHNALL**  
**MRS. HYMAN FRIED**  
Co-Chairmen



## SERVICE FOR CHANUKAH

**C**HANUKAH or the Feast of Dedication begins at sunset on Tuesday, December 24, and lasts eight days. A candle is kindled soon after nightfall on the first evening, and on each successive evening another candle is added. On Friday the Chanukah lights are kindled before the Sabbath.

The following blessings are recited before kindling the lights:

*Bo-ruch atoh a-do-noy, e-lo-he-nu me-lech ho-o-lom, a-sheer kid-d 'sho-nu b'mits'-vo-sov v'tsi-vo-nu l'had-lik ner shel chan-nu-koh.*

Praised be Thou, o Lord our God, Ruler of the world, who hast sanctified us by Thy commandments, and bidden us kindle the Chanukah lights.

*Bo-ruch atoh a-do-noy, e-lo-henu me-lech ho-o-lom, she-o-soh nis-sim la-avo-se-nu ba-yo-mim ho-hem baz'-z'man haz-zeh.*

Praised be Thou, o Lord our God, Ruler of the world, who didst wondrous things for our fathers at this season in those days.

The following blessing, for the first night only, is recited in addition to the two blessings listed above:

*Bo-ruch atoh a-do-noy, e-lo-he-nu me-lech ho-o-lom, she-hech'-yo-nu, v'ki-y'mo-nu v'hig-gi-o-nu laz'-z'man haz-zeh.*

Praised be Thou, o Lord our God, Ruler of the world, who hast granted us life, sustained us, and permitted us to celebrate this joyous festival.

### ROCK OF AGES

Rock of Ages, let our song  
Praise Thy saving power;  
Thou amidst the raging foes,  
Wast our shelt'ring tower.  
Furious they assailed us,  
But Thine arm availed us,  
And Thy word  
Broke their sword  
When our strength failed us.

Kindling new the holy lamps,  
Priests approved in suffering  
Purified the nation's shrine,  
Brought to God their offering.  
And His courts surrounding,  
Hear, in joy abounding  
Happy throngs  
Singing songs  
With a mighty sounding.

Children of the Martyr-race,  
Whether free or fettered,  
Wake the echoes of the songs  
Where e'er ye may be scattered.  
Yours the message cheering

That the time is nearing  
Which will see  
All men free,  
Tyrants disappearing.

### MACCABEAN BATTLE SONG

To battle! To battle! Though few  
be our band,  
While the hosts of the tyrant are  
countless as sand,  
Fear not! For they trust  
In the right arm of dust!  
In shields that may shiver; in  
swords that may rust;  
But our arm of defense  
Is the arm of the Lord.  
His Law is our shield, his wrath  
is our sword;  
The heroes that lead us are priests  
of His shrine.  
And His glorious Name is our  
banner divine!

—SOLOMON SOLIS-COHEN

### AN IDEAL GIFT

*to Jew or Gentile*

**RABBI LEVNTHAL'S**

## "JUDAISM—AN ANALYSIS and AN INTERPRETATION"

What Ludwig Lewisohn says of this book:

"This volume seems to me the best and most lucid brief and popular exposition of Judaism that I know in any language."

Price \$2.50. Orders may be placed at the Center desk.

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## WEDDING DECORATIONS Our Specialty

We Carry A Complete  
Line of  
**Fruit Baskets**  
for every occasion

THE BROOKLYN JEWISH  
CENTER'S OFFICIAL  
FLORIST

TELEPHONE DICKENS 2-4000

*Personal*

The *Review* is happy to extend the congratulations and felicitations of the Brooklyn Jewish Center to our neighbor, Rabbi Harry Weiss of Temple Shaare Zedek who celebrated on Dec. 20th the twentieth anniversary of his rabbinate in Brooklyn.

*Congratulations*

Hearty congratulations and best wishes are extended to the following:

Mr. and Mrs. Louis Parnes on the occasion of the birth of a daughter to their children Mr. and Mrs. Eddie Parnes on December 17th.

*Reception to Mr. Edelstein Postponed*

The reception in honor of Mr. Edelstein, formerly of our Hebrew School faculty, which was originally scheduled for December 30th, has been postponed to a date in January, to be announced later.

*Recital By Irene Rosenberg, Youthful Prodigy*

Eleven year old Irene Rosenberg, the gifted daughter of Dr. and Mrs. Albert Rosenberg, will give a piano recital at Town Hall on Monday afternoon, December 30th. Young Irene was hailed by the music critics when she gave her first recital a year ago.

*Hebrew School Entertainment Next Sunday*

On Sunday morning, December 29th at 10:30 o'clock, the children of the Hebrew School of the Center will hold their annual Chanukah entertainment with a varied program in both Hebrew and English.

*Employees' Chanukah Gift Fund*

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual Chanukah gift fund. Members who wish to contribute to this fund are requested to please send their checks to the Center with the least possible delay.

*Center News Continued on page 22*

# FORUM LECTURES

DECEMBER 30th

**RABBI MILTON STEINBERG**

Lecturer and author. Rabbi, Park Avenue Synagogue, Author of "The Making of the Modern Jew."

**Subject: "GOD AND THE SOCIAL CRISIS"**



*Rabbi Milton Steinberg*

SPECIAL LECTURE BY

**LION FEUCHTWANGER**

*World Famous Novelist*

MONDAY, JANUARY 6th, 1941 at 8:30

To enable all Center members and their friends to hear Mr. Feuchtwanger, this lecture will be held in the Center Synagogue. There will be no charge to members, and a nominal charge of 25c to all others.

JANUARY 13th

**DR. ALBERT BRANDT**

Author, Radio Commentator, Expert on Foreign Affairs, Former Prof. of Philosophy and the Social Sciences at the University of Newark.

**Subject: "CAN DEMOCRACY SURVIVE?"**

JANUARY 20th

**DR. LUDWIG LEWISOHN**

Famous Lecturer, Author and Literary Critic. Author of "Upstream," "Mid-Channel," "The Island Within," "Last Days of Shylock," etc.



## CONTRIBUTIONS TO KOL NIDRE

**O**UR heartiest thanks are hereby extended to the following who have responded to the appeal made on behalf of the Center at the last Kol Nidre services:

Fein, Hyman	Block, Mrs. B.
Preston, Harry	Duberstein, Mrs. M.
Fine, Isidor	Fortunoff, J. A.
Fine, Mrs. Isidor	Freedman, H. A.
	Gabriel, B.
Greenblatt, Samuel	Ginsburg, Abr.
Kline, B. J. !	Ginzberg, Michael
	Glickman, Pincus
Levkoff, David	Goldberg, M.
	Goldberg, M. E.
Aaron,	Goldstein, N. L.
Mr. & Mrs. H.	Goldstein, Dr. M.
Bernard, Mrs. L. W.	Goody, H.
Brenner, Philip	Gottlieb, Jos. W.
Brukenfeld, M.	Greenberg,
Dlugasch, M.	Judge Emanuel
Elowsky, Mr.	Gross, Henry H.
& Mrs. S. M.	Hirsch, Mrs. L.
Ginsberg, Moses	Hornick, Louis
Goldstein, Mr.	Horowitz, Jos.
& Mrs. Jos.	Kaplan, Benj.
& their children	Karron, Abr.
Sidney and	Leibowitz, Mrs. S.
Phyllis	Leventhal, Harry
Goodstein,	Leventhal, Julius
Mr. & Mrs. D.	Leventhal, Norman
Halperin, Louis	Levey, Frank
Lurie, Leib	Levine, Jos.
Miller, Morris	Levingson, I.
Moskowitz, Samuel	May, Judge Mitchell
Anonymous	Metzger, Morris
Rutstein, Jacob	Meltzer, Samuel
Smerling, Morris	Neinken, Morris
Storch, Stanley	Nemerov, Wm.
Sussman, Sol	Polivnick, Isidor
	Posner, Louis
Levine, B. A.	Rachmil, Mr. &
Brenner, Louis	Mrs. Hyman
	Riker, I. Jerome
Aaron, Jos. J.	Robbins, Louis
Greenfield,	Rothkopf, Mr. &
Dr. S. D.	Mrs. Morris
Herzfeld, Max	Rutchik, Max M.
Holtzmann, J. L.	Saffer, Louis
Kaplan, Abraham	Salit, Mrs. H.
Koff, Samuel	Sarezky, E. R.
Koven, Dr. Benj.	Schlesinger, L. H.
Kugel, S. H.	Schneider, S. A.
Parnes, Louis	Shapiro, N. D.
Lemberg, Samuel	Silberberg, I.
Polsky, Archie	Sklar, Mrs. John
Rosenfeld, Irv.	Spiegel, Simon
and Jacob	Triebitz, Herman
Rothkopf, Hyman	Weinstock, Louis
Salwen, Nathan	Wender, Morris D.
Schwartz, Jos. M.	Wolff, Louis
Shapiro, Abr.	Zwerdling, Tobias
Sokoloff, Ralph	Danziger, Mr. &
Silverstein, Morty	Mrs. S. I.
Strausberg, S.	Hoffman, Isidor
Spatt, Dr. Moses	Goody, Chas.
Tanenbaum, B.	Gottlieb, Aaron
	Schrier, Mrs. J.
Abrams, Hyman	Ball, William
Bernstein, Alex	Anonymous
Dilbert, Chas.	Glasser,
Bank, Robert J.	Mr. & Mrs. A.
Barnett, Mrs. S.	Glaubman, Jos.
Bernhardt, M.	Glaubman, Louis

Goldberg, Louis  
Gray, Isidor  
Horowitz, Sol  
Kuflik, Mrs. A.  
Levinthal, Lazar  
Lipshutz, P. L.  
Lyons, Lester  
Ostow, Kalman I.  
Prince,  
Mrs. A. & Sons  
Rosenbluth, I.  
Schrier, Heyman  
Wolfe, Dr. S. A.  
Wohl, Mrs. F.  
Zinn, Martin  
Zirn, Samuel

Artzis,  
Mr. & Mrs. A.  
Bellin, Chas. H.  
Bernstein, Elias  
Blacher, Chas.  
Brown, Mr. &  
Mrs. A. Milton  
Brown, Nathan D.  
Brown, Theodore  
Bruck, R.  
Block, Mrs. S.  
Doner, Jacob S.  
Dilbert, Harry  
Feinberg, David  
Finkelstein,  
Dr. Reuben  
Froelich, Henry  
Goell, Milton J.  
Goldberg,  
Gladys & Muriel  
Golden, Samuel  
Greene, Harry  
Greenspan, Mr. &  
Mrs. Jacob  
Halpern, Mr. &  
Mrs. David  
Horowitz, Dr. Joe.  
Horwitz, Samuel  
Joseph, Mr. &  
Mrs. Arthur  
Kaufmann, Leo  
Kirschman, M. J.  
Klein, Mrs. Louis  
Klinghoffer, M.  
Leavitt, Marcus  
Lemler, Dr. M. R.  
Levy, Jeremiah  
Lowenfeld, I.  
Perlstein, I.  
Perman, Chas.

Plotkin, Dr. &  
Mrs. Henry  
Posner, Mrs. Abr.  
Raabin, Herman  
Rosen, Louis  
Rosen, Morris  
Safier, Chas.  
Schaeffer, Frank  
Schless, Chas. J.  
Schrier, Isaac  
Seeger, Samuel A.  
Stulman, Mrs. Ida  
Stark, Joseph  
Stark, Samuel  
Stoloff, Dr. B.  
Teperson, Dr. H. I.  
Weinstein, Abr.  
Weinstein, A. A.  
Wiener, I.  
Wunderlich, Chas.  
Zirinsky, H.

Drexler, Mrs. Y.  
Fishman, S. J.  
Flaumenhaft, Mrs.  
Friedlander,  
Mrs. Rose  
Goldman, A. L.  
Halperin, Emanuel  
Hausner, M.  
Hoffman, N.  
Horowitz, Mrs. G.  
Hyde, Dr. W. H.  
Klein, K. Karl  
Koch, Samuel  
Kozinn, Maurice  
Kraus, Dr. Chas. B.  
Kraus, Mrs. Rose  
Kreitzberg, Frank  
Lotenberg, A.  
Levine, M.  
Levine, Alex  
Markowe, Ben.  
Munzer, Harry  
Reager, Mrs.  
Reichman, Mrs. A.  
Roth, Louis J.  
Waxman, Benj.

Amer, Mrs. Rose  
Stricks, Rae  
Pincus, Mrs. L.  
Rutta, Thomas

Shure, Mrs. Eva  
Pashenz, H. J.  
Tukel, Irving  
Wolf, Chas.

## CHANUKAH AT THE CENTER ACADEMY

**W**OULD you like to know how the pupils of the Center Academy of the Brooklyn Jewish Center are preparing for their Chanukah celebration? Many activities are in progress. Everybody is busy—teachers, children and parents. The Chanukah story is told and retold. The historical background of the period is studied through prayers and songs.

It is gift giving time besides. "Chanukah gelt" is one of the old Jewish traditions, and learning and observing of "Chanukah gelt" has been re-interpreted as the giving of Chanukah presents. Consequently in our progressive school a number of interesting, modern activities grow out of this age-old tradition.

With the aid of Hebrew teacher, the children write their Hebrew playlet which they will present at the Chanukah assembly, on Friday afternoon, December 20th at 1:30. With the help of the music teacher, they compose a melody to a song or they create a dance to an ancient Chassidic tune. The shop has been humming with activity for weeks. There, under the supervision of a skillful teacher, the children make brass Menorahs and ash trays, silver bracelets and brooches, leather belt and purses, hand-woven gaily designed covers for the Sabbath table, etc. In the art room, scenery for plays is planned and painted. The school kitchen, too, has a function to perform. Under the direction of the grade teacher and the school dietician, cookies are baked or apple jelly is made.

All the things mentioned are Chanukah presents from the Center Academy pupils to their parents. The parents, too, enter into the spirit of the holiday. From the Parent-Teachers Association, the school will receive this year a wood-turning lathe and several hand looms for more extensive work in the craft shop. In addition, the P. T. A. presents every child in the school with a package, prettily tied with a ribbon, the orange color of the Chanukah candle. Since the holiday originated in Palestine, the gifts are appropriately articles imported from Palestine.

The spirit and the tradition of the holiday are best expressed in the assembly which begins with the lighting of the Chanukah candles.

## CHANUKAH DANCE

given by the

## JUNIOR LEAGUE

Thursday Evening

December 26th

Dancing and Refreshments

Admission — 25 Cents



## GALSWORTHY'S PARABLE WRITTEN AFTER KISHINEV

*Continued from page 4*

Wandering Jew! The Frenchman, overcome by emotion, said to him: "In doing what you do, you have become as Christ, in a world of wandering Jews."

That's the whole story, the simple story of a Christian who esteemed himself a Jew whilst most of his co-religionists esteemed themselves Christians—though the gentle founder of their religion would have been seized with horror at the very idea that those, at best, indifferent people could regard themselves his followers.

We Jews do not believe in the medieval myth of Ahasuerus, the Jewish shoemaker who was blamed for having refused Jesus Christ, bearing the heavy Cross to Golgatha, rest in his doorway. The legend has it that he was punished for his cruelty, doomed to wander restlessly over the earth until the Day of Judgment.

We do not consider ourselves adequately represented by this Ahasuerus, nor do we believe that the incessant persecutions we have suffered are the punishment for Israel's failure to acknowledge Jesus of Nazareth as the Messiah. But Galsworthy himself, in presenting an average man who is imbued with the spirit of Christianity, and who takes for granted every syllable of the New Testament, is far from preaching dogmas or putting theological problems. His is mainly a human problem:

"Provided there exists always that good man of a Wandering Jew," the Frenchman of Galsworthy's story concludes, "he will certainly have become a Christ, in all these centuries of being refused from door to door. Yes, yes, he must well have acquired charity the most profound that this world has ever seen, in watching the crushing virtues of others. All those gentry, of whom he asks night by night to let him rest in their doorways, they tell him where to go, how to 'menage' his life, even offer him money, as I had seen; but, to let him rest, to trust him in their houses—this strange old man—as a fellow, a brother voyager—that they will not; it is hardly in the character of good citizens in a Christian community. And, as I have indicated to you, this old man of mine, cracked as he was, thinking himself that Jew who refused rest to the good Christ, had become, in being refused for ever,

the most Christ-like man I have ever encountered on this earth, which according to me, is composed almost entirely of people who have themselves the character of the Wandering Jew."

## THE WONDERFUL LAMP

*Continued from page 12*

poured into their mouths and then small wicks are placed there for lighting."

"Oil? But we have been using candles," said Matathiah.

"You remember," answered his father, "when the Maccabees entered the Temple to rekindle the Menorah, they found only one small vial of oil which sufficed for eight days burning. pure olive oil had to be used for the Temple Menorah, which was not easily obtained. Now we use candles, but many people still prefer oil."

This statement does not need any comment, does it? But it is worth remembering that Galsworthy's reply to the anti-Semites (or rather to its half-hearted supporters) was written by the novelist under the shock of the Russian pogroms which preceded World War I.

"Father, between the lions are seven stands. Are they for oil too?"

"No! these stands were inserted later, for candles to be used for the Sabbath."

Matathiah, for a long time stood gazing at his remarkable Chanukah lamp, thrilled at its story. It was winter and cold outside but in Matathiah's heart was warmth. He was full of pride and joy in the possession of that beautiful and sacred Menorah.

## BROOKLYN JEWISH CENTER ACTIVITIES

*Continued from page 21**Sisterhood Choral Group*

The Sisterhood Choral Group has resumed its activities for the season. Center members who are interested in joining this group are requested to please leave their names at the information desk. The group is under the direction of Mr. Moshe Nathanson, accompanied by Dorothy Marvin at the piano and meets every Tuesday at 12:45 p.m.

*Additions to the Library*

The library has acquired the following books during the past month which are now available for circulation:

"Land Policy of Palestine"—Granovsky.

"First Marquess of Reading"—Rufus Isaacs.

"No. 1 Castle Street"—Katz.

"Literature of the Old Testament"—Bewer.

"Stranger Than Fiction"—Louis Browne.

"Sons of the Fathers"—A. Halper.

"Essentials of Bible History"—F. Mould.

"Embezzled Heaven"—Franz Werfel.

"Tides of Fortune"—Stefan Zweig.

*Personals*

Best wishes for a speedy and complete recovery are extended to Mrs. B. Forman, who is confined at Mt. Sinai Hospital, and to Mr. Hyman Aaron, Vice-President of the Center and Chairman of the House Committee who is confined to bed due to illness.

*Sabbath Services*

Kindling of candles at 4:21 o'clock.

Friday evening services at 4:20.

Sabbath services, Parsha Mikez, will commence at 8:45.

Rabbi Levinthal will preach on the portion of the law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 3:15 P.M. Mincha services at 4:20.

*Daily Services*

Morning services at 7 and 8.

Mincha services at 4:20 P.M.

*Center Library*

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P. M. to 9:30 P. M. and on Sundays from 10:30 A. M. to 3:30.



## AT SIXTY SHOLOM ASCH WINS NEW FAME

*Continued from page 8*

public life, and their religious and political life. Their varied daily occupations, their customs, practices, habits are revealed to us, are brought to life for us and placed right into their natural environment in the valleys and hills of ancient Palestine. One sees the people at work, senses the very tools that they work with, partakes of the food that they eat, touches their clothes and their home furnishings, and shares their very thoughts when at work or at play, at peace with themselves or in rebellion against the Roman overlords. It is all so real and so true even when the living men and women are not always completely so. But what has caused Asch, the East European Jew writing in Yiddish, to forsake his usual subjects and wander forth in search of a theme into fields that are considered strange among the great majority of his fellow Jews? We will let Asch himself solve this riddle for us.

In an interview published in the *New York Times* (April 29, 1940) he said that he started this book while in Palestine, in 1907, took it up again on another visit to that country in 1914, and again in 1929, and once more in 1936.

"For years," he said, "I have lived in the past, in the temples and roads of Jerusalem, studying and writing and re-writing until the life of today seems less real to me than the life of that day. Now I am beginning to feel at home again in these times and to take an interest—a very great interest—in New York as it is lived today." A few weeks later—at the convention of the American Booksellers Association—he affirmed that he had "looked forward for years to the opportunity of writing 'The Nazarene,'" which he described as "a spiritual inspiration, a great purifying consciousness." He continued: "In these times when human beings have lost sight of the milestones of civilization, I thought it worth while to remind ourselves of the essential sources responsible for our being human. These sources are mainly in religion. It is the beginning of religious thought that makes man human. From Judaism and Christianity spring the two pillars of all of our civilized standards—love of God and love of man. Without them life is not worth while."

We find an even clearer and more explicit statement in a recent magazine article written by Mr. Asch ("The Guilty Ones," *The Atlantic Monthly*, December 1940.)

"If Jesus the Nazarene really existed and lived on earth as we are told in the New Testament," he wrote, "his earthly existence did not consist merely of symbolism, which is what some would persuade us; his life consisted of actions, of day-to-day contacts with his fellow-men. Who were the rulers to whose power and decree every Jew in Palestine during the time of Jesus was subject?

"At that time there were two powers ruling over the Jews—Rome and the priesthood. The two competed with each other in taxing the life out of the Jewish masses. The representative of the hated foreign power was Pilate, the cruel and tyrannical Procurator who employed every inhuman means possible to torment the Jews. And what Rome left over was eaten up by a corrupt and degenerate priesthood . . . I call upon all those who are acquainted with Jewish law and the procedure of a Jewish court trying a man for his life to bear witness that it is impossible, according to the Jewish law, to deliver a judgment similar to that pronounced by the Sanhedrin. It is impossible both to the time and circumstances of the trial and to the sentence itself . . . No, it is not the Jews of that time, and certainly not the Jews of today, who are to be held responsible for the murderous deed committed against Jesus of Nazareth! The blame for this is to be laid at the door of Rome, as none other than Tacitus himself testifies in the only place he mentions Jesus' name . . . This is not intended to mean that Jesus met with no opposition at all from the Jews . . . and a Jew living today certainly need assume no responsibility for it . . . As a Jew I believe with all my heart that many chapters and parables were written in the holy spirit . . . It was only later, with the spread of the new faith, that the guilt for Jesus' death was placed on the shoulders of our race . . . Jesus was not a Christian; he was a Jew."

Such is the author's own explanation of the genesis and the objectives

of this stormy petrel among his novels.

His next book, according to Mr. Asch, is to deal with the American scene, with life as lived by the Jews in New York City. He is also inspired at present by the flowing and throbbing river-front and the life going on alongside of it. He may decide to use this topic.

## THE SINNER

*Continued from page 11*

"is an acknowledgment. I must raise you, even though it be against my will and against your will."

There was dead stillness in the room, people waiting to hear what would come next.

"You are silent?" asked the Rebbe, now a little sternly.

"You want to be a raiser of souls? Have you, bless and preserve us, bought the Almighty for yourself? Do you think that a Jew can approach nearer to God, blessed is He, through you? That you are the 'handle of the postle' and the rest of the Jews nowhere? God's grace is everywhere, whichever way we turn, every time we move a limb we feel God! Everyone must seek Him in his own heart, because there it is that He has caused the Divine Presence to rest. Everywhere and always can the Jew draw near to God . . ."

Thus answered Reb Avrohom, but our people, the Rebbe's followers, shut his mouth before he had made an end, and had the Rebbe not held them back, they would have torn him in pieces on the spot.

"Leave him alone!" he commanded the Chassidim.

And to Reb Avrohom he said:

"Avrohom, you have sinned!"

And from that day forward he was called the Sinner, and was shut out from everywhere. The Chassidim kept their eye on him, and persecuted him, and he was not even allowed to pray in the house-of-study.

And I'll tell you what I think: A wicked man, even when he acts according to his wickedness, fulfills God's command. And who knows? Perhaps they were both right!

# "In Thy Light We Shall See Light"

Days of darkness have at times come to us and to the rest of the world,—when the light of tolerance seemed dim indeed.

Today, the world is faced with danger, which threatens civilization to its very foundation.

Now, perhaps more than ever, it is the function of religion — both Jewish and Christian — to hold high the torch of Faith which it has received; to feed the flame until it burns so brightly that all the world may see it and again exclaim,

*"In Thy Light We Shall See Light"*



## **CONSOLIDATED TAXPAYERS MUTUAL INSURANCE COMPANY**

HARRY STRONGIN, President

**100 CLINTON STREET  
BROOKLYN, N. Y.**